September 14, 1954

The LUTHERAN Witness

St. John's Lutheran Church, Merrill, Wis.
The Rev. W. F. Ludwig, Pastor

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Letters

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations. The opinions expressed by readers are not necessarily those of the Editors.

"MORE THAN THEIR SHARE"

I would like to tell you about the pastor in Montreal, Canada, who held a complete, beautiful service for three visitors just because I telephoned to inquire about Sunday services. We checked in at a hotel at 10 P.M. on Saturday. I hesitated to telephone because of the late hour, but, wanting to attend church the following morning, I did. My question, "Do you have an English service at 11 tomorrow morning?" was answered by "Yes."

When we arrived at this beautiful church at which services are held in the Slovak and English languages, we noticed many people coming out but apparently no one else coming for the 11 o'clock service. When we asked the pastor if we were too late for services, his answer was startling: "I didn't want to explain over the telephone that during the summer months we have only the Slovak service, because if you wanted to attend church, I wanted to do my duty."

The pastor did not shorten the service in any way. He had asked three or four other members to join us. It was wonderful, since we can't enjoy our vacation without attending services on Sunday.

I feel that others should know that our pastors are doing more than their share, even if it means extra personal sacrifice.

The pastor is the Rev. E. M. Velebir of Ascension Church at Blair and Utremont in Montreal.

MR. AND MRS. A. W. SHEBILSKY AND GRANDSON, DENNIS ADAMS

Omaha, Nebr.

"TOUCHED BY THE MASTER"

The editorial on "Wise Congregations" in the June 8 issue prompts this letter.

I am a Sunday school superintendent and have heard this remark at different times, that many of our Sunday school teachers are unskilled and they must be better trained and must constantly be training. This principle I agree with. It is instruction for every Christian. But I would like to encourage a series of positive articles about our Sunday school teachers. Nearly every teacher teaches because he or she loves the Lord Jesus. I believe we emphasize technique and perfection above the practical point. Even as church members we fail to witness for HIM for fear of lack of enough "whatever it takes." We as Sunday school teachers try to strive for improvement in all this. But isn't it true and wonderful that God gives the blessing and the increase? If beginning teachers care for the souls in their charge, I'm convinced God works through the Word of God those teachers speak or read. We have, I believe, frightened many timid but well-meaning souls from sharing the privilege of speaking to precious children of their Savior. We do not need a degree or be crammed full of knowledge. We need only to be touched by the Master and then go to work.

Osmond, Nebr. DON WALTHER

AGAINST SHORTS

Warum schreibe ich diesen Brief? LUTHERAN WITNESS, August 3, 1954, Seite 12, im Bilde rechts steht eine junge Dame in shorts, eine andre in jeans! Es beleidigt mein weibliches Gefühl.

Und kein Mann erhebt eine Stimme in Protest.

S. Dak. E. V., Alter 81

That picture on page 12 (272) showing a girl in her shorts, in my opinion, was not well chosen. I do not at all agree with the . . . dictum that general custom in dress decides what is proper. There are fairly permanent and fundamental forms of beauty and propriety which dare not be ignored, no matter what might be the custom.

Canada P.

EDITORIAL NOTE: *We agree with the correspondents. Unfortunately, through a misunderstanding the picture was not properly reduced.*

"MORE"

By all means have more articles similar to the one on Miss Mary Banta. I'm sure there's many another unsung hero or heroine in our Synod whose work would be an inspiration to all if attention were called to them.

Roseburg, Oreg. W. A. SYLWESTER

I commend you for your excellent article "My Children Are My Dividends," the story of Mary Elizabeth Banta, published in the August 3 issue of the WITNESS. I am sure your recital of Miss Banta's life and activities was read with great interest by the readers of the WITNESS. Its publication was not only on a subject, it was a story well told, th rative of a missionary effort bles our God.

New York City J. F. E. NICKEL

Your article on Miss Banta was I'm a news writer, and I can spot

Anaheim, Calif.

✠

THE COVER

The interior photograph of St Lutheran Church, Merrill, Wis., wa at the time of the Confession of Sin ing the main dedicatory service, A 1953. The officiant was the Rev. Ludwig, pastor (center), assisted b tors Herbert Daib, Walter Daib, an bert Munderloh.

The structure's 13th-century architecture, adapted to modern con is expressed in simple pointed narrow openings, steep roofs, rugg and solidity. Ellis stone, a Wi product, was used both on the e and interior walls, with gray Indian stone trim. Roof trusses are solid of the arch-braced type.

The 10-foot altar and the 14-foo are made of Botticino marble, flan two one-foot wide strips of ligh Vert Issorie marble; the 13-foot w table, black and gold marble. T velvet dossal curtain forms the ground of the altar and the cross.

Prof. Anton Wendling of the U sity of Aachen, Germany, design chancel's rose window in the for radiating star. The colors are je in red, blue, gold, and white.

In 1872 the Rev. Wm. Rehwink ducted the first Lutheran services a rill in private homes and in t Armory. St. John's was organiz April 24, 1876. In 1883 the Rev Luecke was installed as first pastor. The following year the joined the Missouri Synod.

The Rev. C. Sorg was installed The Rev. H. Daib was pastor of th gregation from 1888 to 1922, when signed to give full time to the presidency. The Rev. Walter Sieve pastor from 1923 to 1950, the year tor Ludwig's installation.

The Lutheran Witness

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All reports of ordinations, installations, tions, anniversaries, and changes of ad pastors and teachers should be sent to tistical Bureau, Lutheran Building, 21 Broadway, St. Louis 2, Mo.

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WATCH YE"

By L. W. SPITZ

ssor of Systematic Theology, Concordia Seminary, St. Louis, Mo.

A. DEVANEY, INC.

Watch ye therefore; for ye know not when the master of the house cometh, at even, t midnight, or at the cockcrowing, n the morning; lest coming sud- y he find you sleeping. And what y unto you I say unto all, Watch" ark 13:35-37). Have you ever no- d how earnestly the Lord admon- s His people to watch? That is ause it is so dangerous for a soldier guard to fall asleep in the presence he enemy. Sleep can be deadly.

Deadly

Natural sleep is a gift of God; there owever, another sleep which is not gift but a gift of the devil. That piritual sleep, which does not differ ntially from spiritual death. Scrip- e says: "Awake thou that sleepest, arise from the dead, and Christ l give thee light" (Eph. 5:14). f the sleeper does not awake from itual sleep, his lot will be eternal th. Therefore spiritual sleep is more dly than the sleep induced by the se fly in Africa. The tsetse fly can se only temporal death, which for l's people is only a sleep; spiritual p, on the other hand, causes eternal th. Temporal death is the mere aration of body and soul for a time; nal death, however, is eternal sep- ion from the love of God. Spiritual th is not caused by an insect, but a reptile. The tempting serpent ught death in every form into the ld — temporal, spiritual, and eter- He achieved that by planting the om of doubt in man's heart. The ent said to the woman: "Yea, hath said, Ye shall not eat of every tree he Garden?" When Eve replied, d hath said, Ye shall not eat of it, her shall ye touch it, lest ye die," serpent said: "Ye shall not surely " and proceeded to sow the seed of icion and distrust in her heart. is merely jealous of His own pre- ience, the serpent insinuated, and not want man to become like Him. m and Eve, our parents of genera- back, succumbed to the serpent's on. They doubted God's Word and into the sleep of death.

Insidious

his sleep is most insidious. It is being overcome by an odorless gas. sleeper does not even realize that he is asleep. He may, in fact, regard himself as the only one who is awake. His dreams and nightmares appear so real to him. He may indeed be quite active in his sleep — a spiritual somnambulist. Others may observe his moving about and consider him wide awake. He may be a good citizen in his community, actively engaged in various kinds of community activity. Men may praise him for the good things he does; but all the time he is sound asleep — asleep in the deadly darkness of sin and unbelief.

God's Alarm

God has an alarm which may disturb the spiritual sleeper and cause him great distress, but is unable to awake him. At best it can bring him to a realization of the fact that he is asleep, but it can do no more than that. It can bring on one of those nightmares when the sleeper has a horrible dream, believes he must be asleep, but cannot wake himself up. That alarm is God's holy Law. It is a most useful alarm, for it shows the sleeper what a deadly thing it is to be spiritually asleep; but that is all.

God's Sun Cure

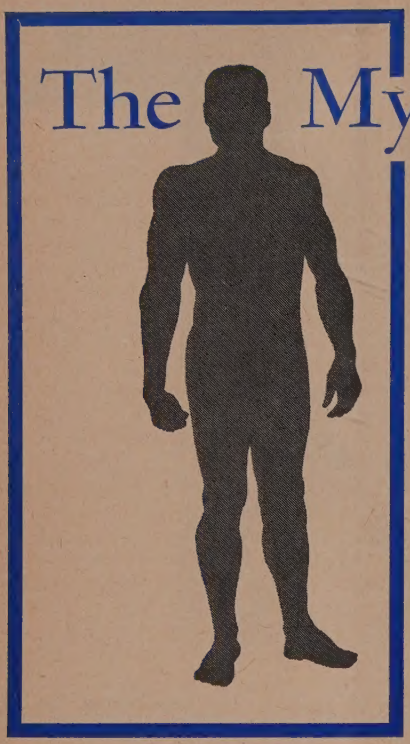
There is only one thing that can really arouse the sleeper: the Sun of Righteousness must shine upon his face. It is hard to sleep when the sun shines directly on the sleeper's face: The rays of the Sun of Righteousness arouse the spiritual sleeper from his deadly sleep. In plain words, what the Law cannot do, that the Gospel of Jesus Christ accomplishes. Arsenic compounds may cure the sleeping sickness brought on by the tsetse fly, but only the divine heliotherapy (sun cure) of Jesus, the Sun of Righteousness, can cure the sickness of spiritual sleep. Only Christ, the Light of the World, can dispel the darkness in the heart of the spiritual sleeper. Speaking through the Prophet, God says: "Unto you that fear My name shall the Sun of Righteousness arise with healing in His wings" (Mal. 4:2).

If, now, spiritual sleep and death were brought into the world by the serpent's seed of doubt: "Hath God said?" we should note how Jesus neutralized the serpent's venom with the rejoinder: "It is written." Scripture was His effective antidote. No room for doubt there! Therefore the devil left Him, and angels came and ministered unto Him.

"Watch!"

The words of warning against spiritual sleep are addressed to God's people. They, too, have the serpent's venom coursing in their veins. People living in countries infested with poisonous serpents know that it is fatal to let someone who has been struck fall asleep. Paul admonishes the Christians at Thessalonica: "Let us not sleep, as do others; but let us watch and be sober." It may be hard to stay awake, but it is so important. It is dangerous to fall asleep while driving on a highway; it is more dangerous to fall asleep on the way to eternity. Yes, eternity! What Paul wrote to the Romans nineteen centuries ago is even more relevant today: "Now it is high time to awake out of sleep." "Watch ye," Jesus said to His disciples, and added: "What I say unto you I say unto all, Watch."

The Mystery of the Human Bod



By WALTER L. WILSON

ED. NOTE: *This series is reprinted from "Eternity," 1953, and copyrighted by Evangelical Foundation Inc. The author, a former tentmaker and an M. D., is now president of Kansas City Bible College and pastor of Central Bible Church, Kansas City, Mo.*

When David wrote in Psalm 139: 14-16, "I will praise Thee; for I am fearfully and wonderfully made; marvelous are Thy works; and that my soul knoweth right well. My substance was not hid from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them," he was making a statement that no human being can understand or explain. The most complex and yet complete organism on earth is your body. Only an intelligent, personal God could ever have designed and then produced such a marvelous combination of matter as we find in the human body.

There is no evidence on earth that the human body came from any other kind of body at any time. There is an impassable and impossible gulf between the human body and the bodies of all other living things. We shall consider some of these marked characteristics which distinguish the human being from all animals, and at the same time we shall see the wonderful mind of God in making us as He did.

We read in Matthew 19:4: "Have ye not read, that He which made them at the beginning made them male and female?" The marvelous differences that exist between the male and the female could never possibly have developed by any process known to man. The words of our Lord Jesus must be true, for He was there when it happened and He is the one who devised, designed and consummated the making of Adam and Eve. The very fact that the sexes live so differently, act so differently, and are made so entirely different should engross our attention. God has made the womb in such a way that it will enlarge many times its original size when the little one is being formed. The Scripture speaks about the bones growing in the womb, and mentions it as a mystery which is not understood by the human mind, and of course it is not (Eccl. 11:5). Job, way back in Abraham's time, said: "Did not He that made me in the womb make him? and did not One fashion us in the womb?" (Job 31:15.) This reveals to us the ancient faith of men who walked and talked with God.

Let us think now of some of the characteristics which are so unusual.

Scars in the Body

The Lord has very wonderfully arranged the tissues of the body in such a way that the repair of them is done so as to cause the least difficulty. Wounds in the skin very often heal with scar tissue. This is a hard tissue, with a tendency to shrink in the after years. It has almost no elasticity. The healing of sores in the mouth, however, is of a quite different character. Canker sores are very common in the mouth and in the gums. If these healed with scar tissue, the mouth would lose not a little of its ability to taste, and the scars would have a marked tendency to shrink, and so to destroy the contour of the mouth. The Lord has made these mouth sores to heal with mucous tissue exactly like the normal tissue. No scar remains to disfigure or hinder in eating.

In the abdomen there is largely serous tissue. When there is an operation inside the abdomen, the bowel heals with serous tissue, not with scar tissue. If scar tissue should surround the bowel, it would greatly hinder the movements of the bowels and would have a strong tendency to prevent proper elimination. God has arranged it so that the bowels heal with the same kind of tissue out of w they are made. These miracle God's wonderful providing prove thoughtful care for us.

Joints

God has given human beings a other living things a one-shot sy of lubrication. Food is eaten a some mysterious way all the join the body are lubricated. No one k how it comes about, or what it is i food that causes the serous surfac be made active in the joints so they produce a fluid that lubri sufficiently. No living thing must ricate itself. This could only from the mind and heart of One thought out the plan.

The Skin

God has given a skin that is elastic and loose on the body. loose so that when it is struck by object it will slip on the tissues in of resisting the blow, and thereby vent injury. It is elastic so that a body changes its size, or any part becomes large or small, the skin adapt itself to the tissues beneat

Clothing

Every animal that comes into world brings its clothing with it. only exception is the human b Man comes into the world wit clothes of any kind, and never produce any. The chicken bring feathers, the elephant brings its hide, the turtle brings its shell, the brings its hair, the rabbit bring fur, the sheep brings its wool, but man beings bring nothing. Evid the reason is that God expects p to want to know and to do His He may want to send them to the arctic regions so they may wear h clothing suitable to that climate. He may send them to the tropics w they may wear light clothing sui to those temperatures. Animals ar His messengers. Christians are. T fore, He fixes up human beings His servants and to serve whereve sends them.

Digestion

God has given to each living a digestion which is a remarkable tery. Down in the body there "separator system." We eat the

we wish, whether it be berries, ns, meats, vegetables, or grain. ehow in the alimentary canal this is ground up, mixed with juices arious kinds, and separated into which will be a blessing to our es and that which would be in- us to us. The part that is good is becomes an emulsion which is n through the bowel wall into the d vessels and thus the food values carried to every part of the body. part that would be injurious to s not emulsified. Some of it is n out through the kidneys, some neans of perspiration, and the other es out through the bowels. This nge and yet necessary operation planned by the Lord Himself. ever, by any means of any kind, d have evolved from anything l.

The Stomach

his organ itself presents another tery which we cannot understand. ntains certain juices in the right ortion to digest every kind of food enters it from the mouth. It will st any kind of meat or any other of animal or vegetable materials. stomach never, however, digests f. It will digest the stomach of any nal if we eat it. Why do not these es digest the stomach in which they ate? This is beyond human com- ension, and is another evidence of 's care and wisdom.

Sizes

t is interesting to note that alli- rs, crocodiles, and turtles continue grow larger as long as they live. has made them that way. Other gs, however, are controlled as to The apple tree never gets so e as the walnut tree. The walnut never gets so large as the red- d tree. Chickens never grow so e as ostriches, and cows never v so large as elephants. Think, ever, of the human body. God nges that we shall grow to five five inches, or five feet ten inches, ix feet four inches, but none of us inues so to grow in stature as long ve live. How would we arrange for ; or chairs or table or seats in a or doors, or berths in the pullman ir size were not predetermined and nged by the living God? Our arms growing when they are long igh and equal in length. Our legs growing when they too are the t length and equal in length. He rols the size of the organs in the . All sizes and dimensions are rolled by Him.

The Brain

God has given to men the unusual lty and ability of designing and ucing that which satisfies every an need. The man who designed the Empire State Building in New York City was once a barefooted boy, learning his ABC's. Those who designed and produced the machinery for radio, or tape recordings, or other electrical appliances were once little lads going to school, laboring over arithmetic. No animal of any kind ever designed anything for the good and the blessing of others. Men only do so. Really, it is Christians who do so, for the inventions of the heathen are for destructive purposes and for gaining selfish ends.

The Heart

This organ is an enigma which is unsolved. No one has ever found the time when the heart starts. We think it is around fifteen or sixteen weeks, but no one can say definitely. We do not know whether the beat is a closing one or an opening one. It is all a mystery. The One who made the heart is the One who equips it to operate for seventy years or more without help. He is the One who starts it and He is the One who will tell it to stop. That One who thus controls the heart wants us to give the heart to Him, and we should.

Gestation

One of the unusual evidences of God's wisdom and care may be seen in the periods of gestation given to each type of animal. The period of gestation for a human being is 40 weeks, or 280 days. The period of gestation for the large monkeys, such as the chimpanzee, baboon, orangutan, gibbon, et cetera, is 35 weeks, or 245 days. The period for the small monkeys is 22 weeks. For rabbits it is four weeks, for the fox seven weeks, for the lion and tiger 13 weeks, for the polar bear 39 weeks, for the seal 47 weeks, for the skunk six weeks, for the cat eight weeks, for the dog nine weeks. The Lord has arranged these periods of gestation in such a way that there never can be a crossing of the species. No kind of scheme or plan has ever been found whereby the animal that gestates in 35 weeks could be crossed with one that gestates in 40 weeks (the human being). God has preserved and protected all the various species of animals from intermingling and crossing of their own free will. This same truth obtains in those animals and birds that lay eggs. The domestic birds hatch their eggs in two weeks. The hen egg takes three weeks, the duck egg takes four weeks, the eagle egg takes five weeks, the ostrich egg and the parrot egg take six weeks. The snake egg takes seven weeks. Chickens and ducks may run together in the barnyard, but they will never cross with each other. God has made a nature that prevents this situation.

The Mouth

This remarkable organ proves conclusively that only a living God, who is omniscient, could have designed it and made it. The mouth may be changed into almost any position or form imaginable. The lips may become hard, or very soft. The mouth may be widened or shortened, either vertically or horizontally. The mouth is always wet so that one may eat a sticky substance such as honey or peanut butter or candy and nothing adheres to the mouth. The mouth very quickly cleanses itself and is ready for the next food. If this were not true, eating would be most difficult after placing things that were sticky in the mouth. The tongue may be made hard or soft and may be moved in any direction. It gives us the taste of the food. It enables us to speak loudly or softly, and to enunciate clearly. By its rough character it enables us to macerate the food and it also helps to clean the food out of the mouth and from the teeth. The hard roof in the mouth assists in making proper sounds and also in preparing the food for swallowing. The way the lips may be changed in form and firmness is a miracle, for the attachments to bony structures are not according to the laws of stresses and strains as we know them.

The Eyes

God has performed another miracle in making the lenses and the various parts of the eye. He has placed eyebrows over the eyes to catch the dust as it falls. Then on the edge of the lid are other hairs to catch other particles of dust that may miss the eyebrows. The hard eyelid is lined with a very soft membrane so that it protects the ball from being injured. The lid is made to slide back out of sight when not in use. The eyes are constantly being washed with liquid which consists of chloride of sodium, phosphate of calcium, mucus, and water. These are put together by small glands to make tears. No matter what we eat, somehow or other the blood to those glands enables them to make this peculiar fluid. The fluid washes the dust from the eyes, and also forms a lubricant for the lids so they do not get harsh and dry or stick.

Thus we see that we are fearfully and splendidly made. Only the God who knew all the vicissitudes of human life could ever have thought of anticipating the needs of the human body, and prepared all the joints, muscles, nerves, organs, glands, and blood vessels so perfect in arrangement, and so adequate for our needs.

All praise to God, who reigns above.
The God of all creation,
The God of wonders, power, and love,
The God of our salvation!

YOUR SYNOD

THE PRESIDENT

One of the important items presented to our District conventions by the representatives of Synod and about which the pastors and lay delegates will want to report in detail to the members of their congregations is the building of a Senior College. Our readers will recall from reports made in the WITNESS that this means two additional college years.

The request for a Senior College is not something new in our Synod. During the triennium 1917—1920 a special committee was appointed to study the matter and report at the next convention. The 1920 convention in Detroit heard the report which urged that Synod introduce two additional years to our then established Junior Colleges. The convention did not act favorably on this suggestion.

In 1935 the convention in Cleveland heard another urgent appeal. At that time, Synod decided to add one pretheological year in St. Louis. The convention also decided that after two years of study in St. Louis, students who had met the academic standards required were to be granted a B. A. degree. This experiment, unique in American academic circles, has continued to this day.

The 1944 convention in Saginaw busied itself anew with the question of the Senior College and instructed the Board for Higher Education to give thorough thought and study to the matter and present definite plans at the 1947 convention in Chicago. The Board for Higher Education presented a definite report on the aims and objectives of our ministerial training and the part the Senior College would have in this program. However, the Board was not ready to offer all plans for the building of the college.

At the 1950 convention in Milwaukee, the Board for Higher Education and the Board of Directors of Synod and representatives from every District of Synod were instructed to select the location for the Senior College. This large committee, after thorough deliberation, came to the conclusion that the new college should be located in the suburban area either of Chicago or of Milwaukee.

However, during the triennium 1950 to 1953 Indiana Technical College offered to purchase our Concordia College campus in Fort Wayne for one million dollars. This whole matter was presented to the 1953 convention in Houston. After thorough discussions in committee, at open hearings, and on the floor of the convention, it was decided to sell our Concordia College campus and to purchase a site in suburban Fort Wayne.

The Board of Directors and the B for Higher Education have carrie Synod's resolution. One hundred eighty-seven acres in a rapidly devel suburban area of Fort Wayne, abou miles from the heart of the city, purchased. A Board of Control o pastors, one teacher, and four layme been appointed for the new school. school has been incorporated in the of Indiana as Concordia Senior Co The architect is busy preparing which will take into consideratio erection of buildings both beautifu functional, and which will also make est use of the beautiful location. are under way to prepare the curric for the new college and to effect ever changes will become necessa the curricula of our Junior College our St. Louis seminary. The esta ment of the Senior College will mea the year added to our St. Louis sem in 1935 will become a part of the S College. On August 27 Dr. M. J. was elected president of the co Within the next few years twenty fessors and two additional administr will have to be elected. Every effor be made to open the new college in tember, 1956.

JOHN W. BEHNKEN

STATISTICIAN AND CHRONOLOGIST

Statistics are as vital to the proper functioning of a church body as they are to the successful management of a business corporation or governmental bureau. Particularly do the various boards and committees in Synod find statistical records indispensable to chart and promote courses of action.

The chief function of the Bureau of Statistics is to gather and compile each year the statistics of Synod and to publish the results in the *Statistical Yearbook*. Except for two war years, 1914 and 1915, the *Statistical Yearbook* has been published annually since 1884, giving us a total of 68 volumes. The office of statistician has been a full-time position since 1921. Besides publishing the *Statistical Yearbook,* the Bureau of Statistics also gathers and supplies all the information for the *Lutheran Annual.*

Other tasks performed are too numerous to mention. To name but a few: All changes of addresses of pastors and teachers, notices of ordinations, installations, dedications of churches and schools, anniversaries of congrega are filed here and published in Sy official organ. Every change in the tion or status of pastors and teach duly recorded. The constant chang quired on Synod's mailing lists are s vised. A complete biographical fil every pastor and teacher is being up. As a repository of historical, graphical, and statistical records, thi partment is gradually becoming a ge information bureau for Synod.

ARMIN SCHROEDER

BOARD FOR MISSIONS TO THE DEAF

Sixty years ago the first Lutheran service in the sign language of the Deaf was held in Bethlehem Lutheran Church, Chicago, by the now sainted Pastor Augustus Reinke. This was the planting of a little mustard seed which has grown to be a large tree spreading to all parts of the U. S. and parts of Canada. Then there was only one worker; today, thanks to God, there are 38 full-time men: 35 ordained and three vicars. Sixteen Deaf attended the first service; today we bring the glorious Gospel to thousands. Then there was only one preaching station; today more than 275. Then only a few communicants; today nearly 4,000.

School work: In the U. S. there are 306 schools and classes attended by 22,100 deaf boys and girls. Your missionaries work in 36 residential schools, 14 city schools, and two schools for retarded children. Deaf boys and girls in religious classes number 1,572.

Deaf-blind: More than eighty of them are under our care. As a rule, the lovers of God's Word, which brings into their darkness and the sound o Gospel of salvation into their sil Friends bring some of the deaf-blind dren to church. There a deaf friend their left hand upon his right and w copies the signs of the pastor wh preaching, offering prayer, or si a hymn. *The Deaf Lutheran,* a mo at 50 cents a year, tells of this work

J. SALVNER, Executive Secretary

The Psalter

race Anticipates Piety

alm 130:4: "But there is forgive- vith Thee, that Thou mayest be ."

ecent book on Luther's theology ears the title *Let God Be God.* ot, of course, within the power ovince of man to establish the nce or nature of God. It is a of God that He is completely fficient.

ather, the point is that man must nize God to be what He is. What re, man must recognize God's ive right to be what He is. It uman tendency to spell "God" a small "g" and "man" with a l "M." That is sheer idolatry. "let God be God" means to rec- e His *grace.* That grace shows in forgiveness. Grace means un- ved love. It extends itself to one s completely unworthy.

mother's love will forgive a ard child. A loving father will me home the returning prodigal. is noble, indeed. But God's love l nobler. Human love and for- ess, be it ever so complete, so , still bears the taint of self- st. Nothing human is perfect. od is different. Nothing is lack- n His grace, His forgiveness. se God is God, we are forgiven. his is not just a comfortable ht. It must be an inner dynamic. e forgiven means that we become letely different. Forgiven, we a spiritual U-turn.

lence, to "let God be God" also s to live in His *fear.* To fear implies a total change within us change brought about by the for- ess of our sins. "That Thou st be feared," the Psalmist s. God's forgiving grace pro- piety. The forgiven man is s man. God's man, fearing Him, ous. The motive of Christian is the love of Christ. With His in our heart, we live in His veness, and we serve in His fear. he fear of God does not, of e, mean something slavish. It s something childlike. We show we fear God by loving Him, g Him, living His kind of life. he Christian does not love God eing how little he can "get by God will not settle for the num. Nothing less than the num will do Him honor.

THOMAS COATES

And Jesus Said

The Son of Man is come to seek and to save that which was lost.
Luke 19:10

When we speak of Jesus' work as Savior, we usually have in mind His indescribable suffering and His death on the cross through which He became our Substitute and bore the suffering which we had deserved. It is this aspect of His work to which He referred when He said He had come to give His life a ransom for many.

But we must not forget that His function as the Lamb of God which takes away the sin of the world is by no means the only thing pointed to when He is called our Savior. In the saying at the head of the column He evidently draws attention to another aim or concern that marked His activity. Think of the context! He had stepped into the house of Zacchaeus, known to all Bible students as the man of small stature who climbed a sycomore tree to see Jesus passing through Jericho. This man was a publican, a tax collector, who, as his own words lead us to suspect, had not always been honest and law-abiding in his dealings. That Jesus took up lodging with a man of that type was considered highly improper by the multitude who watched His every step.

Jesus makes a statement which explains and defends His conduct. The very object He had in view, He says, when He came upon earth was to seek and to save that which was lost. In Israel, the people among whom He lived, there were many genuine children of God, one of whom, Nathanael, Christ Himself describes as "an Israelite indeed in whom is no guile" (John 1:47). But among Nathanael's countrymen there were many, too, who had turned their back on the God of their fathers and led a life of sin and shame. It was His very purpose, He says, to seek these people who had run away from the house of their Father and to rescue them from unbelief, disobedience, and the self-destruction toward which they where tending. That is why he associates with those whom the law-abiding citizens contemptuously referred to as sinners.

The loving solicitude He manifested melted the hearts of many of these wayward Israelites, and with joy and gratitude they accepted the blessed message He preached. Zacchaeus was one of these vagrants whom He sought and rescued. Let no one fail to make one or two pertinent applications.

WILLIAM F. ARNDT

The Lord's Prayer

"When Ye Pray, Say 'Father' "

Together you and I are going to Jesus. We want to learn from Him how to pray the Lord's Prayer in spirit and in truth. And where does His Holy Spirit lead us? To the Hill where all praying begins. "About the ninth hour Jesus cried with a loud voice, saying, 'My God, My God, why hast Thou forsaken Me?' "

Do we understand it?
Not all — only this:
Yea, once, Immanuel's orphaned cry
His universe hath shaken —
It went up single, echoless,
"My God, I am forsaken!"
It went up from the Holy's lips
Amid His lost creation,
That, of the lost, no son
Should use those words of desolation!

That is more than good poetry. Here is divine theology. Elizabeth Barrett Browning, with fine Christian sensitivity, points out the reason why Jesus had to cry "My God, My God, why hast Thou forsaken Me?"

We lost sons are the reason. Because of our sins we had no God, no Father, no prayer. And what did the Holy Son do? He took our sins. He suffered our God-forsakenness. He who is *one* with the Father went down for us to such depths that *He could not say "Father."*

Toward the end of Masefield's play *Good Friday,* the old man who is selling lilies musingly says to the limp Form on the Cross: "Friend, it is over now, the passion, the tears, the pains. Only the truth remains."

"Ye are all the children of God by faith in Christ Jesus!"

And Jesus says to you and me: "When ye pray, *say 'Father!'* "

"For fifty years," said Andrew Bonar, "the Lord has kept me within sight of the Cross." *O Jesus, keep me there* — in grateful view of the wood on which my right to say "Father" was bought. Then I will not speak it thoughtlessly. The remembrance of Thy God-forsakenness will not let the precious word roll lightly over my lips. Nor will I say it with any fear or doubt. For Thy Cross is my assurance that I am a child of God. By faith in Thee, I am an heir of all things. I *have* already what I pray for. With boldness and confidence I ask as a dear child asks his dear father.

OSWALD RIESS

Editorials

Rally Day

In most of our churches, Sunday schools meet without interruption throughout the year. The summer months, however, bring diminished attendance and interest. Autumn again sees the rallying of forces, and a new course of lessons is taken up after Rally Day. New teachers join the staff to fill the vacancies resulting from illness, moving, retirement, and expansion.

The work of Sunday school teachers is of great importance in a congregation. They are the pastor's helpers and co-laborers and participate in the highest function of the ministry: teaching the Word of God. Spiritual blessings, flowing as a fountain and enriching the lives of pupils, return to enrich the life of the teacher. Everyone learns more accurately and deeply by teaching; it provides new motives for study; it brings with it inspiration which comes from living contact with other souls. Sometimes good Christians hesitate to join the teaching staff, because they fear they cannot do full justice to the truths of Scripture. No one can do that. Others fear to face a class of keen-minded, sharp-eyed, frank-spoken, critical young people. With preliminary training and diligent study the teacher can surmount such obstacles. After all, the cause is God's cause, and He has promised to lend His support. He will give joy to the hearts of those who serve Him.

Beginning a new term after Rally Day does not mean striking out in new directions or introducing all sorts of new fads bearing religious labels. God's kingdom is eternal, and the task of promoting it is ever the same. For teachers, Rally Day means a deepening of devotion and consecration to service in this kingdom. The Sunday school teacher's task, or rather, privilege, is to bring to others the good news of God's plan of salvation, touching their daily lives, bearing on their needs, their hopes, and their eternal welfare.

"More for Christ"

At the Houston Convention last year, Synod officially commended the American Lutheran Publicity Bureau for the 40 years of service it has rendered to the Lutheran Church. For four decades the ALPB, as it is popularly known, has provided suggestions and aids to make Lutheranism better known to the American public. The Bureau, an independent organization within Synod, sparked the interest of Synod in reaching the public through many worthwhile endeavors, including the establishment of Synod's own Department of Public Relations.

In recent years the ALPB has become known for its "weeks": National Lutheran Publicity Week, designed to assist congregations in reaching the public in preparation for the observance of Lent; National Sunday School Week, for the promotion of attendance in Sunday schools; and national Reformation Week, for the development of an adequate observance of the Lutheran Reformation. The organ of the ALPB is the *American Lutheran.*

The Bureau's best-known project is its Free Tract program. The policy of the ALPB since its founding has been to supply free Gospel tracts in any desired quantity to those who would "carefully and prayerfully use them." During the last 40 years Lutheran mission congregatio matter how small their resources, have always had a tracts they required to conduct community canvasses n sary to build up new parishes. To a large extent the supplied these tracts free of charge.

These free tracts were not really free. By regula tributions to the ALPB other congregations paid fo tracts. The printing of tracts or of posters for billboa projects pioneered by the Bureau — necessitates a co erable investment of funds.

The Board of Directors of Synod has given the B permission "to approach . . . those congregations which given their support to the American Lutheran Pub Bureau in the past." The Anniversary Appeal, which take place this fall, has as its motto: "More for Christ."

LOUIS C. MEYE

On Saturday Night

A few moments of leisure at the end of the week be spent profitably in the following manner: Go to telephone, call up some of your unchurched neighbo friends, invite them to worship with you at your ch if necessary, offer to call for them in your car and a them that spiritual blessing awaits them in the Lord's H

Another suggestion: Inquire of your pastor wh there are church members living in your neighborhoo because of infirmities or transportation difficulties f hard to come to church. Here indeed is a glorious o tunity for weekly service.

Still another worthwhile and continuous service: cure a list of members who have become indifferen careless toward church, and telephone them regularly the promise to call for them. Often such people will re to such an invitation, and it is a source of not a little faction to be instrumental in bringing someone back the path of duty and blessing. Try some of these sugge and see if you do not get greater joy from your membe in the church.

Spiritual Equality

President Eisenhower, in an address at the conve of the World's Christian Endeavor Union at Was ton, D. C., in July, told the delegates: "Free govern takes as its cornerstone the concept or idea that me equal." "We know," he said, "that men and women a equal among themselves physically; they are not among themselves mentally; consequently, they mu equal in some way that does not have anything to do physical matters. That can only be on the spiritual There all men are equal."

The President is right. But, we must add, all me equal in spiritual bondage. All are equal in the sta "lostness," lost in sin and under the condemnation of a and just God. Only when the Sun of Righteousness il nates their spiritual darkness, will their equality disap Only when the Spirit of God breathes life into spiritually dead souls, will they rise from the thra of damnable equality and become sons of light, sanc saints of God.

ose Leaves

Hope for Humanity

The British physicist Sir Charles G. Darwin, in the syn-ed column "This I Believe," says "that a great deal of is now being attempted" for the betterment of the an race "is doomed to fail." He grants that during the century "there have been immense improvements in rial conditions" and that there have been "intellectual nphs." Yet "man's fundamental nature" is no "better it was before" and man is not "any more intelligent he was."

So far, so good. In harmony with human experience and Word of God. But now comes the distinguished scien-remedy: "The main hope of bringing about any real rment in mankind depends . . . on applying the idea redity. . . . When the science of eugenics ["improving human stock by influencing the hereditary process"] been more fully developed, there may be a hope . . . ally bettering humanity."

How sad! No hope for humanity beyond stock farm ods! Religion? His answer: "I am entirely lacking in hing which so many people seem to regard as their stay in life, a mystical sense of religion. This I lack, I am perfectly content to be without it."

1 Cor. 1:20: "Where is the wise?" Job 12:25: "They grope e dark without light." Is. 44:20: "He feedeth on ashes." only hope for humanity: acceptance of Christ's salvation.

What Progress — "Advance"?

The Holy Spirit measured progress in the early Chris-Church and inspired the writers of Scripture to record On Pentecost 3,000 were added to the church. This bering was not done in any sinful, human pride. As the ch progressed, it changed some of its methods.

The church of today adopts new methods and appoints trains new helpers as the need arises. The Houston vention resolved that a new magazine, *Advance*, a nal of practical church work, should be published and free to all pastors, teachers, and chairmen of education, gelism, and stewardship committees in the local con-ations. Pastors and laymen who are receiving it report is helpful and stimulating, and shows laymen and en how they can help in the work of their church.

At present it is being received by the following: active ors, 3,982; active teachers, 1,632; education committee rmen, 3,429; evangelism committee chairmen, 2,707; ardship committee chairmen, 3,030; subscribers, 2,017; bers of the synodical and District boards of education, rict stewardship secretaries, professors and instructors, rs, deaconesses, graduating classes in seminaries and ner colleges, 1,603. Total, 18,400.

Though the figures show that our pastors have responded arkably well — approximately three fourths of them sent the names of their committee chairmen — we ld like to reach the other fourth of the churches so that too may have the benefit of the most successful methods g used by our congregations today. We can send *ance* only to those chairmen whose pastors send the es to us.

Most Lutherans want to know how to serve their Lord r. *Advance* is published to help them do so. Read it, and it to work. It is available free to chairmen of education, gelism, and stewardship committees. All others may cribe at $2.00 a year. Write: *Advance*, 210 N. Broad-St. Louis 2, Mo. Elmer Kettner, *Editor*

What's the Answer?

Question: Is it improper to call a parochial school teacher by his or her first name, especially if the teacher requests it? Some say you show disrespect by so doing.

Answer: By and large it is preferable not to address teachers or pastors or older people by their first names. By using the proper title we honor them for their work's sake and throw up a safeguard against familiarity, which sometimes breeds contempt. Circumstances alter cases, however, especially if the teacher insists upon the more familiar address. In such cases no disrespect is involved, and one cannot speak of impropriety. This is said not to encourage a false sense of superiority in teachers and others, but to call attention to the fact that the station of these people entitles them to respect. See 1 Thess. 5:12, 13; Lev. 19:32.

Question: Do Lutherans believe that Baptism is necessary to salvation?

Answer: Yes and no. If you mean: Has Christ instituted Holy Baptism as a washing from sin and does He require all His followers to be baptized?" the answer is yes. Many are the passages in the New Testament which stress the necessity of being baptized, such as Matt. 28:19, 20; Mark 16:16; Acts 2:38, 39; 22:16; Titus 3:5; 1 Peter 3:21. In Luke 7:30, furthermore, we are told that "the Pharisees and lawyers rejected the counsel of God against themselves, not being baptized of him." God has indeed bound men to this Means of Grace, and those who spurn and reject it do so at their eternal peril. But if you ask whether Baptism is indispensable, the answer is no. It has been truly said that not the lack but the contempt of Baptism condemns a person. There may be situations when new converts die without having had the opportunity of being baptized. In such cases our Church has always held that salvation is possible without Baptism. But let no one trifle with God's grace. "Today, if ye will hear His voice, harden not your hearts," Hebr. 3:7, 8.

Question: Is there any statement in the Bible that angels sing or that there is music in heaven?

Answer: That there is music in heaven is evident from Rev. 5:8-14; 14:3; 15:1, 2, but that angels had or have a part in it can only be assumed. In Is. 6:3 it is said that the seraphim "cried unto another and said"; in the Christmas Gospel they were "praising God and saying." If we assume that the "morning stars" in Job 38:7 were angels, we have a positive answer to your question; but this may be a reference to the stars, similar to the statement of Ps. 19:1.

The *Hirschberger* Bible comments on Rev. 5:8, 9 to the effect that the four beasts (i. e., angels, ch. 4:6) fell down and spoke their Amen to the song of the other creatures (vv. 13, 14), while the 24 elders, whom as human beings the redemption through Christ concerned specifically, intoned the hymn of praise for their salvation to the accompaniment of harps (v. 9).

These references, while not exhaustive, show that the Scriptures say little on this matter. But can we be faulted for assuming that the Gloria in Excelsis was a most exquisite musical performance and that one of the joys of heaven will be to listen to the enrapturing music of the celestial hosts?

O. E. S.

DISTRICT CONVENTIONS

Michigan

The Michigan District, prior to 1875 a part of the Northern District of Synod (the Rev. Ottomar Fuerbringer, President), met for its 74th convention at Trinity Church, St. Joseph, Mich. (the Revs. Martin J. Zschoche and Paul G. Waschilewsky, pastors), June 20—24. Dr. A. O. Fuerbringer, president of Concordia Seminary, St. Louis, Mo., and a grandson of the early President of the Northern, now Michigan, District, represented the *Praesidium* of Synod. In attendance were 195 voting pastors, 171 voting laymen, 139 advisory teachers, and 20 additional advisory members, a total of 525, plus numerous visitors. Dr. Andrew Zeile presided. An essay on "God's Note Is Due," based on the Epistle of St. James, was read by the Rev. F. W. Danker.

A special service was held on Wednesday evening to commemorate the 25th anniversary of Supt. S. J. Roth.

Administration: A board of directors, consisting of the *praesidium,* secretary, treasurer, and nine regional members, administered the business of the District since its previous convention. Seventeen Visitors guided their respective visitorial circuits.

The Church Extension Board is the administrator of more than $4,000,000 circulating among newly founded mission stations and congregations.

The Mission Board mothers 52 missions and needy parishes with an annual budget of $124,616.

A stewardship committee of eight members keeps the congregations informed regarding all phases of a Christian's life.

The Board of Christian Education reported a gain of 42 classrooms in the District's 102 day schools, comprising 12,184 pupils, an increase of 1,224; 37,860 children attend 238 Sunday schools. Saturday, weekday, and V. B. S. agencies render spiritual aid to 11,759 pupils.

The consistent growth in communicant membership of the District exhibits the following figures: 83,128 in 1944, 105,344 in 1953, a net gain of 22,216, or 26.7 per cent.

The Treasurer's report disclosed receipts during 1953 amounting to $556,830 for synodical purposes, plus $275,659 for District purposes, plus $476,281 for non-budget purposes. The Student Aid Committee disbursed $17,832 to needy students during the biennium.

The Board of Support and Pensions; the committee for young people's work; the editor and business manager of *The Michigan Lutheran* (a monthly publication); the Department of Public Relations, whose assignment it is to act as an instrument to build up an ever more general understanding of Synod's work through the removal of misunderstanding and misconceptions regarding our Church; a Board of Social Welfare, whose workers brought the Gospel message to the afflicted in 766 convalescent homes and hospitals by making 42,000 bedside visits, submitted statistics showing commendable progress.

Student centers at Ann Arbor, East Lansing, and more than ten additional campuses within the District's area, reported splendid progress and expansion.

Honors: A memorial service for 12 deceased pastors and seven teachers was held.

Four pastors who had completed fifty years in the Gospel ministry were given appropriate, illuminated citations.

Institutions: Three institutions of charity: the Institute for the Deaf at Detroit, the Children's Home at Bay City, and the Home for the Aged at Monroe, submitted reports and received the continued encouragement of the convention.

Change in Convention Time: Overtures included a change of time for District conventions from June to the first full week in October.

The following officers were elected: President, Dr. Andrew Zeile; Vice-Presidents: Pastors H. B. Fehner, W. Schoenow, and H. P. Dorn; Secretary, Pastor H. C. Miller; Treasurer, Erwin J. Geyer.

Western

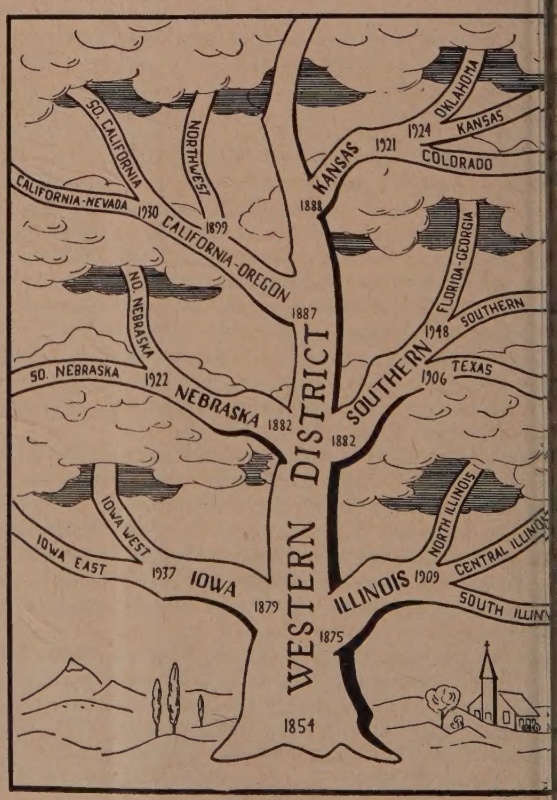
The centennial convention of the Western District, which today includes Missouri, Arkansas, Tennessee, and some counties in Kentucky, opened June 20 with an evening service conducted in the Opera House of Kiel Auditorium. Dr. John W. Behnken, President of Synod, delivered the sermon on the text 1 Peter 2:9.

All sessions from June 21 to 24 were held in the Field House of Concordia Seminary. The Registration Committee reported that of a tot 592 attending the convention, 200 voting pastors, 13 advisory pastors lay delegates, 93 teachers, an pastors, professors, instructors, sy ical and District officials, visitors guests.

The Rev. R. C. Jahn of Little R Ark., and Dr. William F. Arndt of cordia Seminary, St. Louis, were sayists. Pastor Jahn, speaking on Doctrine of the Angels," pointed that Holy Scripture testifies that are evil angels and good angels; is a devil and there are devils. W the angels were confronted with choice between good and evil, numbers chose to do God's will.

Dr. Arndt, in his essay, "One H dred Years of Blessing: A Glimpses from the History of Western District," praised God fo gracious guidance in the history o District. In his concluding thesis spoke of "the real blessings: the Word and the unadulterated Sa ments, the erection of the holy, i ible temple of God, the fellowshi the faith, mutual strengthening, the joining of hands in the tasks o Kingdom."

Book: To commemorate the cen nial, the District published an i



226-page book, *The Heart of uri* (Order from Concordia Pub- g House, $2.25), written by Au- R. Suelflow, curator of the Con- Historical Institute. In 1854, l was divided into four Districts: rn (Missouri, Illinois, Louisiana); al (Indiana and Ohio); *Northern* igan, Wisconsin); *Eastern* (New Maryland, Pennsylvania, District lumbia). Sixteen Districts even- branched from the Western Dis- (see drawing of Family Tree on ing page).

addition to a detailed account of rn District activities, the author he story of the District's mission vors in Louisiana, Alabama, , Tennessee, Iowa, California, aska, Colorado, and Arkansas.

e appendix lists brief information 0 congregations in the District, itles of doctrinal essays delivered enty conventions, with names of ists.

nored: On June 23 all pastors and ers in the District who observed 25th or 50th anniversary of serv- the Savior's cause received a icate of recognition from the Dis- through its President, the Rev. T. einhold of Kansas City. Those had served more than 50 years also honored.

e families of pastors and teachers had died were special guests at emorial service on June 24.

solutions: Congregations of the Dis- were asked to re-analyze their on opportunities and obligations o contribute to the District's "fair " for Synod; during the first five hs of this year the District was t $100,000 in arrears of its "fair " of $250,000 for Synod.

e District voted to follow the ice of other synodical Districts in lishing a Fiscal Conference of its

ssions: With no representative con- tion in 62 counties within the es of the District, the Mission d and its Director face serious ems of expansion. For them the ention invoked the Holy Spirit's and guidance.

ecause the number of older people ur country is rapidly increasing nany of them must be cared for in alescent and nursing homes which little or no spiritual care for the and sick, the Mission Board was uraged to survey the situation n the District and arrange for adequate spiritual care for the cted aged through regular institu- missionaries or neighboring pas- nd their members.

e District, which has 289 con- tions, admitted as new members astors, nine teachers, and four egations.

California and Nevada District

The 43d convention of the California and Nevada District, which also includes the Territory of Hawaii, met at California Concordia College, Oakland, from June 21 to 24. The attendance included 98 voting pastors, 104 lay delegates, 27 advisory pastors, 13 professors, 26 teachers, and 10 vicars.

Essay: The Rev. Carl W. Berner of Los Angeles delivered the convention essay, "Guidelines and Goals for Lay Service in the Kingdom." The convention voted to mimeograph the essay for distribution to all congregations in the District for a nominal charge.

President's Report: President Carl Fickenscher reported that 11 candidates for the ministry were ordained and installed; 29 pastors and 8 teachers were installed; 12 pastors and 2 teachers were transferred within the District; 5 pastors and one teacher resigned; one pastor died; and 15 congregations applied for membership.

The Rev. Arthur C. Nitz, President California-Nevada District

Missions and Church Extension: Forty-five organized congregations; 9 unorganized congregations; 22 preaching stations, and 4 parish schools are receiving subsidy.

Since June, 1952, 20 congregations were opened or received their first full-time workers. Preaching services were inaugurated in 13 locations. During the same period of time 20 full-time workers and two women parish workers were added.

Calls have been extended for candidates for four new openings and for a vicar to serve in two other areas. Plans to open eight additional fields in 1954 and 1955 are being made.

In the biennium 12 congregations have become self-supporting.

Student Service: The District has student pastors serving Lutheran students on the campuses of the University of California at Berkeley; Stanford University, Palo Alto; University of California Agricultural College at Davis and Sacramento State College; San Francisco State College and City College; and San Jose State.

Parish Education: Two new Christian day schools were opened last year. There were 2,081 pupils enrolled in the District's 25 parochial schools last May. Three new schools opened with the fall term this year.

The Sunday school enrollment of 16,737 for 1953 is an increase of 42.3 per cent over 1951. Last year 92 vacation Bible schools and Saturday schools operated in the District. During the last biennium 62 new Bible classes have formed, with an enrollment of 3,894.

Finance and Stewardship: The 1953 Thanksgiving offering did much to alleviate an operating deficit of $40,000 in the District's budget of $225,000. This year the congregations are asked again to set aside the Thanksgiving Day offering for District Missions and Church Extension.

Invitation to the Delegate Synod: Since the District plans to celebrate the centennial of the Church's work on the West Coast in 1960, God willing, the District convention voted to invite the 1959 convention of Synod to meet in San Francisco, where in 1860 the Rev. Jacob M. Buehler began the work of our Missouri Synod Church on the Pacific shores.

The District plans to issue a book commemorating the centennial and presenting the history of Synod on the West Coast.

Officers: The new President is the Rev. Arthur C. Nitz; First Vice-President, the Rev. Oscar Reinboth of Oakland; Second Vice-President, the Rev. John Uhlig of Fresno; Secretary, the Rev. Raymond Rimbach, Stockton; Financial Secretary, E. F. Schinnerer, Albany; Treasurer, Carl F. Ulrich, Richmond.

President Nitz, pastor since 1948 of St. Paulus, mother church of the District, is the son of the Rev. F. M. L. Nitz, President of the Northwest District from 1936 to 1948, and Carolina Heitmueller Nitz. Arthur C. Nitz was born at Bellingham, Wash., December 4, 1905. He studied at Concordia College, Portland, and was graduated from Concordia, Fort Wayne, 1925. Four days after his graduation from the St. Louis Seminary, 1930, he was ordained as the first pastor of Saint Stephen's Church, St. Louis, a congregation which Dr. Walter A. Maier founded in a midtown, transient area. In the 18 years of his ministry at Saint Stephen's, Pastor Nitz was privileged to see the congregation grow from a handful of members to 800 communicants. In St. Louis he was vice-president and for 10 years president of the City Missions Association, which supervised institutional work and downtown missions in the area.

In addition to his preparation for the ministry and graduate work at the St. Louis Seminary, he took academic courses at Western Washington College in Bellingham, Indiana University Extension at Fort Wayne, and Washington University in St. Louis.

Before his election to the presidency, he served the District as Vice-President.

In 1938 he married Dorothy Kahm of St. Louis. They are the parents of Faith, Hope, Charity, Frederic, Joy, and Felicity. President Nitz's two brothers are pastors.

Make Your Home Work for God

By ARTHUR L. MILLER
Executive Secretary, Board for Parish Education

The eleventh annual observance of Lutheran Education Week by congregations of The Lutheran Church — Missouri Synod is scheduled for the week of September 19—25. This year's emphasis is placed on the obligation of the home in Christian education.

Importance of Christian Education in the Home

No agency set up by the local congregation to provide Christian education can adequately take care of the responsibility implicit in the commands which God gives concerning Christian education. It is the home that has the maximum opportunity of continuous influence on the life of the child, for no other agency influences the child for so many hours per day and for so many years of the child's life. In the home the love that exists between parents and children and the long period of dependence of the child on his parents provide an intimate relationship that cannot be duplicated in any formal agency of Christian education. Children naturally look to parents for guidance and direction, confident that their parents will give them the best possible advice and suggestions. Then, too, in the home the most important lessons of Christian life can be learned in actual life situations. Much of the learning in the formal agencies of Christian education must be done under artificial conditions through creating a situation or telling a story. In the home there is life itself, the impact of child upon child, of child upon neighbors, and of child upon the parents, where the lessons of life can be learned best. Because of all these considerations it is important that the Christian home recognize its responsibilities to work for God. Parents cannot say to themselves: The church has a program of Christian education; why should we try to duplicate it? Rather, home should be a place of active working and striving for God. Christian growth which proceeds from an adequate intake of God's Word is to result in spiritual activity. The purpose of God's Word is to change people. These changes in attitude, conversation, and conduct are to be evident in the entire life of the family.

The Family as an Agency for Evangelism

The family is not to be a Christian family just in and for itself — a family in which the members merely help one another to live and to grow in Christ. This activity is an important function of the family, but the family as a unit exists also to make an impact upon the non-Christian families in the neighborhood and in the community.

Jesus sent His Apostles to witness, as the Scriptures declare in Acts 1:8: "Ye shall be witnesses unto Me." In a very real sense every child of God is a member of the Apostolic band that is to participate in the program of witnessing for Christ in the world. Now, this is not something that only the organized church does through its pastor, its missionaries, and its formal mission committees. Rather, every individual Christian is to participate in the program of witnessing for Christ. What is more natural than that the Christian family should recognize its possibilities for stimulating one another to be agents for Christ? Such witness flows out of the dynamic living of the family as a Christian family. It flows out of the invitation that individual members of the family extend to the unchurched members of the community to attend church. It flows out of the prayer life of the family in which the family will concern itself about those who are yet to be won for Christ.

If the family is to function as an agency for evangelism, it must be more than a shelter in which the individuals help one another live for Christ and in which they keep aloof from the secularism and materialism of the world. The Christian family must voluntarily go out into the world and make contact with those who are not in the Church.

Luther points to this necessity for contact with the unchurched community in his comment on the healing miracles in the New Testament. He points to the fact that those who were healed returned home, praising God. "Read carefully," says Luther. "They do not stay with Jesus; they do not found a clique-of-the-healed; they go back to the places where they have to live a normal secular life, and there they are witnesses to God."

Home-Church Co-operation in Christian Education

Christian education is a responsibility shared by the home and the church. Only when the home and the church work together in Christian education will there be a maximum achievement of objectives of the Christian education. For home and church to work together, however, there must be an opportunity for parents to meet with the pastor and the teachers of the congregation to discuss the obj of Christian education and th cedures that help to achieve t jectives. At the same time, it portant for parents to learn h home can be active in the prog Christian education.

A growing number of teacher groups are being organ the Missouri Synod. Some of th parent-teacher groups compo parents whose children attend theran elementary school; othe composed of parents whose c attend Sunday school; still othe gregations are experimenting joint school and Sunday school teacher organization. According latest available figures there a organized parent groups and 2 organized parent groups, a t 794 such groups throughout Actually, every congregation fa problem of how to achieve church co-operation. The teacher group provides a con organization to achieve this p

The recent formation of the N Lutheran Parent-Teacher Leagu department of the Lutheran tion Association provides furth portunity for the individual group to receive program sugg and the stimulation that come participation with others in a c effort.

Lutheran Education Week p the occasion for your congrega consider the possibility of s parent-teacher organization. A an inquiry to the Board for Education for a copy of the in bulletin "Lutheran Parent-Teach ganizations." For information r ing the National Lutheran H Teacher League address your i to 7400 Augusta St., River For

Reviewing the Program of Ch Education in the Local Congreg

Lutheran Education Week p the occasion for your congrega review its program of Christian cation. Expansion and improv are possible for many congreg Expansion and improvement r the concern of a great many p not only of the pastor and the ers of the school and Sunday but of the entire congregation. the entire congregation is read willing to support a complete p of education and to participate great improvement can be mad short time.

Christian education is not an that we can take or leave. It is the basic, God-given responsi of the local congregation. Mak Lutheran Education Week the sion for more active participat your congregation's program of tian education!

NEWS

new Religious Freedom Com-
e with members throughout the
ı who are determined to defend
maintain the free exercise of
ɔn which the Constitution guar-
s, has been formed. The Com-
e's headquarters are in New
According to the intentions of
oup, Congressmen will hear in no
tain terms from the committee.
its essential purpose is "to main-
ınimpaired our heritage of the
exercise of religion for all per-
and all faiths," the group also

. To provide the clergy, the laity,
he public with factual informa-
oncerning the attack on religious
ɔm;
To enlist them in measures
ıed to secure from Congress clear
ctions to its committees that they
ıot engage in any activity con-
to the first clause of the First
dment to the Constitution, which
s Congress to pass any law pro-
ıg the free exercise of religion;
f necessary, supporting efforts to
is Constitutional question before
ıpreme Court;
To provide legal advice for min-
of religion and other persons who
be called before investigating
ittees on matters involving the
exercise of their religion, and, if
omes necessary, to provide them
egal defense."

three-man Baptist delegation
toured Russia upon the invita-
f the All-Soviet Council of Evan-
l Christians (Baptists) stated
their return to London in July
hey had found "strong" Baptist
unities in many Russian cities.
. Townley Lord, president of the
ıt World Alliance; Dr. Walter O.
, associate secretary of the alli-
and Dr. Ernest Payne, secretary
Baptist Union of Great Britain
reland, formed the delegation,
spent four days in Moscow, a
ıy tour visiting Voronesh, Stalin-
Rostov, Taganrog, and Kharkov,
stopover at Leningrad on their
ı journey.
cattered throughout the Soviet
there now are some 5,000 churches
ıore than 512,000 baptized Baptist
ers. Since 1917 the number of
sts is said to have increased five-
. . The Baptist Church in Moscow
has 4,500 members," the delega-
eported.
wever, the visitors added: "Out-
he home, religious instruction of
ɔung is forbidden, but services are
to all. . . . Our brethren . . . are
s we had hoped, in contact with
sts of Poland, Czechoslovakia,
nia, and Hungary."

"A little child shall lead them" describes the work of Judy Schmidt of Lincoln, Nebr., who, shortly after the chapel-parish hall of Christ Church in Lincoln was dedicated in July, 1951, came to Sunday school. Through her the pastor, the Rev. A. G. Ahlman, became acquainted with her parents, Mr. and Mrs. Emanuel Schmidt. With Judy's two aunts and two uncles the parents attended the adult class and

Judy Schmidt, the girl in white, was the little child who led all these relatives to become affiliated with Christ Church, Lincoln, Nebr.

joined the congregation by rite of confirmation in June, 1952. Through these members others in the relationship attended subsequent adult classes and with their children were baptized and received into the church in December, 1952.

Later other relatives, including Judy's grandmother, Mrs. August Schreiber, joined the class for membership. Two more relatives took part in the membership class and joined the church on May 16, 1954. The entire family, with the exception of Judy's aunt who lives in Chicago, are now faithful members of Christ Church.

"These families not only joined, but are taking a very active part in the activities of the congregation," Pastor Ahlman wrote in the District WITNESS. "In fact, there are no other families at Christ Lutheran more co-operative or ardent in their faith and service. Since June, 1952, 30 adults have joined Christ Lutheran by rite of confirmation. . . . It's families like these I hate to leave behind when we move to Milwaukee."

The St. Lawrence Seaway will engulf the oldest Protestant church in Upper Canada, St. John's Lutheran Church at Riverside, Dundas County, Ontario. The church, affiliated with the Canada Synod of the United Lutheran Church in America, recently celebrated its 170th anniversary. The congregation has 112 confirmed members. The possibility of moving the church to higher ground is being considered. There will be no possibility to save the well-kept, historical cemetery in the rear of the church, with graves dating back almost two centuries.

Representatives of the Western churches for the first time since World War II had direct contact with spokesmen for the churches of predominantly Lutheran Latvia and Estonia, the *Evangelische Pressedienst,* official news service of the Evangelical Church in Germany reported.

Dr. H. Schraeder, official of the Church's foreign office, who with five other German clergymen visited Moscow to discuss with Soviet officials the question of the Russian Orthodox Church's co-operation in the World Council of Churches, reported that his party met the Communist-appointed archbishops of the Baltic States, isolated from contact with the West since 1944. The archbishops claimed that Latvian and Estonian Lutheran churches have about 700,000 members and 100 pastors each. Pre-war statistics listed more than a million Lutheran members and 244 pastors in Latvia and 900,000 members and 250 pastors in Estonia.

In Russia proper, Dr. Schraeder reported, no organized Lutheran Church exists; most of the estimated 500,000 Lutherans in Russia, he said, have joined Baptist or Evangelical groups.

The World Alliance of Presbyterian and Reformed Churches, which recently held its 17th General Council at Princeton, N. J., has been joined by 13 additional Churches since the last meeting at Geneva in 1948, Dr. Marcel Pradervand, executive secretary, announced. The Alliance now has 65 affiliated Churches in 45 countries with a combined membership of 40,000,000 Christians, he said.

ALLENDALE PHOTO

THREE GENERATIONS BAPTIZED IN ONE SERVICE: The Rev. O. H. Reinboth (l.) of First Trinity Church, Oakland, Calif., is shown baptizing Kenneth Darling. His grandfather, Leo Darling, 80 years old, and Kenneth's father, Verne Darling (r.), were confirmed as well as baptized and are now active members of the congregation. Leo Darling, a native Californian, is one of Oakland's pioneers. His pastor writes: "Because of the gentleman's advanced age, instruction periods were conducted in his home. His fine philosophy of life made these sessions mutually beneficial."

PACIFIC LUTHERAN {325}
THEOLOGICAL SEMINARY

DEATHS

Herman J. Metzger (December 28, 1879, Chicago, Ill., to March 4, 1954, Detroit, Mich.), son of Henry and Elizabeth Bohnhoff Metzger; graduated Concordia Seminary, St. Louis, 1903. After serving as pastor in Whittaker, Mich., he was installed on December 10, 1905, in St. Matthew's Church, Detroit, where he spent the greater part of his 50 years in the ministry. Because of failing health he retired from the active ministry in 1952. For many years he had been treasurer of the Michigan District Church Extension Board; member of the Board of Governors of the Lutheran Center and influential in public relations; and one of the founders and directors of Glen Eden Lutheran Memorial Park Association.

In 1904 he married Emma Reinhardt of Chicago. Two of their children preceded the father in death. Survivors, in addition to his wife, are five sons and a daughter: Paul, Robert, Martin, Richard (adopted), Theodore, Emma, and Arthur; and a brother, Paul Metzger.

Funeral services were conducted March 8 at St. Matthew's Church, Detroit. Dr. Frederick A. Hertwig preached, and the undersigned officiated. Burial was in Glen Eden Lutheran Memorial Park.

CAMERON A. MACKENZIE

Theodore George Ludwig Goehle (June 25, 1873, Hamburg Twp., Erie County, N. Y., to March 19, 1954), son of Albert J. and Magdalena Bauer Goehle; graduated Concordia Seminary, Springfield, Ill., 1902; was pastor of St. John's Church near Pender, Nebr., 1902 to 1908; St. John's, Bartley, Nebr., 1908 to 1911; Emmanuel Church near Fairmont, Minn., 1911 to 1913; St. Paul's, Edgerton, Minn., 1913 to 1918, also serving congregations in Woodstock and Hardwick; Trinity Church, Steen, Minn., 1918, until his retirement in 1934, when he moved to Ashcreek. There he served as treasurer of the school board for 12 years. In 1947 he moved to Luverne, Minn., where he resided until he died. He was chairman of the Rock County Draft Board during World War II.

In 1904 he married Dorothea Siebrandt of Pender. Eleven children (one daughter died in infancy) who with their mother survive the father were present for their parents' golden wedding anniversary, February 10. The six daughters are: Mrs. William Groth, Mrs. Paul Groth, Mrs. Harry Franz, Dorothea Goehle, all of Luverne; Mrs. Otto Holst, of Beaver Creek, Minn.; and Mrs. Lloyd Beckman, Brookings, S. Dak. The five sons are: Albert, Steen; Theodore, pastor of Saint Stephanus Church, St. Paul; Henry, Tyler, Minn.; Herman, Garden Grove, Calif.; and Hugo, Luverne.

Funeral services were conducted March 22 at St. John's Church, Luverne. The Rev. Martin Hauser officiated and spoke on Gen. 49:18. Burial was in Trinity Lutheran Cemetery at Steen. The Rev. J. Steinmeyer of Pipestone, Minn., read the committal rites.

THEO. H. GOEHLE

Walter F. Reese (September 20, 1887, Shelton, Nebr., to April 23, 1954, Columbus, Nebr.), son of William and Bertha Meyer Reese; graduated from Concordia Teachers College, Seward. For a total of 30 years he was a teacher in Christ Lutheran School, Columbus; at St. Peter's Lutheran School, Snyder; and St. John's Lutheran School, Beemer, Nebr. After retiring in 1937 he made his home in Columbus, where he was a member of Immanuel Church.

Survivors include his wife, Ida, nee Loseke, whom he married in 1919; two sons: W. Frederick of Cedar Rapids, Nebr., and Robert of Clinton, Okla.; two daughters: Mrs. Fred Pflug of Omaha and Mary of Lincoln, Nebr.; six brothers; and one sister.

Funeral services were conducted on April 26 by the undersigned, who based words of comfort on Heb. 13:7, 8. Interment was made at the Columbus Cemetery.

A. H. GUETTLER

Frederick E. Pasche (April 8, 1872, Bayersberg, Brandenburg, Germany, to May 21, 1954, Hancock, Minn.), when he was nine years old came with his parents to Mayville, Wis. He attended Concordia College, Milwaukee, 1885 to 1889; graduated Concordia College, Fort Wayne, 1891; Concordia Seminary, St. Louis, 1895. From 1892 to 1893 he vicared at Webster City, Iowa.

He served in the ministry at Butte, Boyd County, Nebr., where he had three congregations and two missions, and drove about 4,000 miles every year; in 1899 he accepted a call to Sioux Falls, S. Dak., where he also taught in the Christian day school and intermittently served three other stations; in 1905 he went to Webster, S. Dak.; in 1908, to Morris, Minn., where he served three and sometimes four congregations, also teaching school at times; in 1921, to Atwater, Minn., where he again taught the parochial school; in 1929, to Eden Valley, Minn., and also served the congregation at Kimball, Minn. In 1940 he retired and moved to Hancock. In his busy 45 years of missionary and ministerial work, he taught parochial school for 32 of those years.

He wrote two sizable books and a booklet on astronomy; two large devotional books: *Daily Bread* and *Things Above;* a series of articles, covering 90 pages, "The Road to Success, or Self-Improvement," published in seven issues of the *Concordia Theological Quarterly;* also many other articles and sermons which have been published in periodicals of the Church.

In 1895 he married Martha Widenheft of Good Thunder, Minn. One of their sons died in infancy. Surviving are three daughters and eight sons: Walter, pastor in Toledo, Ohio; Frieda (Mrs. Piepenburg), and Gertrude (Mrs. George Leuty, Sr.) of Morris, Minn.; Esther (Mrs. Ed. Wendt), Ted and Paul of Hancock; Fred of Horton, Minn.; Reuben of Donnelly, Minn.; Carl, Art, and Martin of Hoffman, Minn.; 43 grandchildren; 26 great-grandchildren; three brothers; and two sisters.

Funeral services were conducted on May 24 at Zion Church, Horton, the undersigned preaching on 1 John 4:8, 9. Visitor E. T. Meichsner spoke in the name of the President of the Minnesota District, and Pastor O. N. Truog in the name of the Yellowbank Conference. The Rev. Albert Gierke had the committal service at Zion Cemetery.

BERTHOLD HEIN

ANNOUNCEMEN

Ordinations and Installation

CANDIDATES

Ordained:

Reetz, Gordon, St. John, Climbing Hill, Martin Reetz, Aug. 15.

Ordained and Commissioned:

Heinicke, Victor E., St. John, Seward, missionary to New Guinea, by Dr Schmidt, Aug. 8.

Phipps, Ralph, St. Peter, St. Louis, Mo., sionary to Japan, by Dr. O. H. Aug. 15.

Ordained and Installed:

Becker, Donald, St. John, Emporium, Roland E. Haase, Aug. 8.

Beyer, Eugene A., Calvary, Lincoln Par by Arthur F. Beyer, Aug. 8.

Bielenberg, Albert, Redeemer, Eliza Bethany, Erwin, Tenn., by Herman berg, Aug. 15.

Boehnke, Roland, Trinity, Holton, K G. H. Boehnke, Aug. 8.

Hethke, Elmer C., Trinity, Egelan Munich, N. Dak., by L. A. Dierks,

Keekley, Jon T., Immanuel, Sisseton; near Sisseton, S. Dak., by Harold Aug. 8.

Kirchner, Donald E., Trinity, Freistatt, W. J. Stelling, Aug. 1.

Koehler, Luther, Zion, Duval, Sask., A. Erthal, Aug. 8.

Kunz, Robert, Bethlehem, Palestine, Andrew A. Szegedin, Aug. 1.

Nau, Arlo J., St. Paul, Annapolis, Md., b W. Lehenbauer, Aug. 1.

Ott, Norman, Calvary, Milton-Freewate by R. Langbecker, Aug. 8.

Rast, Herbert A., mission congregati Worth, Tex., by Alfred O. Rast, Aug.

Schedler, Donald E., St. Paul, Spearfish, by E. Kaelberer, Aug. 8.

Schoenheider, Robert G., Trinity, Blai by Carl Hellmann, Aug. 8.

Schoof, Frederick A., as assistant, First Buffalo, N. Y., by John E. Meyer, Au

Sparling, Paul W., Trinity, Glenwood, Pres. G. W. Lobeck, Aug. 8.

Wackler, John, Trinity, Ardmore, O R. Kerekes, July 25.

Wentzlaff, Lloyd, Holy Cross, Kitchen Can., by W. H. Wentzlaff, Aug. 8.

Ziegler, Donald, Trinity, Gillette, W Nolan Obermueller, Aug. 1.

PASTORS

Commissioned:

Haak, William P., institutional chaplain Iowa District West, Sioux City, I E. F. Dohrmann, Aug. 8.

Installed:

Dewald, John, Trinity, near Freeman, by Hans F. Wiedenmann, Aug. 1.

Elser, John G., Grace, Cisco, Tex., b Drevlow, Aug. 15.

Heyne, Robert G., St. John, New (Hollywood), Minn., by M. F. Rische

Jarus, August, First Lutheran, Hot Ark., by Richard C. Jahn, Aug. 15.

Koch, Paul G., St. John, Gaylord (Mou Minn., by Ernst H. Stahlke, Aug. 15.

Marquardt, Elvin H., Zion, Omaha, N W. Wilkens, Aug. 1.

Mueller, Robert G., as assistant, Trinity Wash., by E. F. Schwidder, Aug. 1.

Musser, Richard P., Redeemer, Cuyaho Ohio, by Pres. Ottomar Krueger, Au

Nauyok, Elmer H., Immanuel, Sa N. Mex., by A. A. Ledebuhr, July

Ortner, Donald R., St. John, Waltz, M A. H. Gehner, Aug. 8.

Prifogle, Mitchell J., Zion, South San Calif., by G. C. Schramm, Aug. 15.

Rockett, Fred W., Trinity, Pittsburgh, W. A. Gerdes, Aug. 15.

Scherf, Paul, Immanuel, Jennings, T. Wegener, Aug. 1.

Schlecht, Hilton, Our Savior, Livermor by O. H. Reinboth, Aug. 15.

Wieting, Theodore, St. Paul, Minden, G. A. Krueckeberg, Aug. 15.

Wyatt, George R., St. Andrew, Charlott by Leslie F. Frerking, Aug. 1.

TEACHERS

Installed:

Aufdemberge, Cand. Orval, First Luthe Nuys, Calif., by Pres. Armand E. Aug. 1.

Beikmann, Ralph, Bethlehem, Ker Wash., by D. C. Schroeder, Aug. 1.

Bray, Cand. Merlin, St. John, Vancouve by C. Wildermuth, Aug. 1.

amer, Edgar C., Trinity, San Jose, Calif., W. H. Schroeder, July 25.
r, Cand. Glenn, Zion, Tobias, Nebr., by Beckler, Aug. 8.
emann, Cand. Donald W., St. John, Osseo, nn., by Fred J. Pfotenhauer, Aug. 8.
e, Cand. Leroy, St. John, Galveston, Tex., J. W. Jackson, Aug. 8.
erg, Cand. Gordon A., Trinity, Arapahoe, br., by T. H. Vogel, Aug. 15.
bostel, Wilmer, Emmanuel, Fresno, Calif., J. P. Uhlig, Aug. 1.
ce, Cand. Frank, St. John, Decatur, Ill., by C. Albers, Aug. 1.
s, Harold, Bethel, Detroit, Mich., by John Hieber, Aug. 15.
ler, Cand. Herbert, Bethany, Naperville, .. by Carl F. Broecker, Aug. 8.
enow, Cand. Herbert, Zion, Palmyra, Mo., A. J. Becker, Aug. 8.
, Robert, Bethlehem, Kennewick, Wash., by C. Schroeder, Aug. 1.
rs, Paul, St. Peter, Lebanon, Wis., by H. H. abs, Aug. 1.
el, Cand. Martin, Calvary, Flint, Mich., by J. Schliebe, Aug. 8.
ert, Cand. Fay Ronald, Immanuel, Kingston, Y., by E. L. Witte, Aug. 15.
enbeck, Hilbert, Immanuel, Fairmont, inn., by A. M. Beck, Aug. 8.
ltz, Cand. Ralph C., Trinity, Cleveland, io, by Richard Meibohm, Aug. 8.
tzer, Edgar R., First Lutheran, Glencoe, inn., by A. H. Fellwock, Aug. 15.
e, Cand. David, St. John, Wausau, Wis., Markus Berndt, Aug. 15.
ner, Martin, Grace, Chicago, Ill., by August rus, July 18.
her, Cand. Paul, Calvary, Flint, Mich., by J. Schliebe, Aug. 8.
ing, Arthur, St. Peter, Fort Wayne, Ind., Henry A. Abram, Aug. 8.
k, Cand. Richard C., Zion, Plainview, Nebr., Theodore Stolp, Aug. 15.

Official Notices

cording to the regulations of the Lutheran Church — Missouri Synod and by authorization of the faculty of Concordia Teachers ege, River Forest, Ill., the following applicants for a colloquy have been examined by mmittee of the faculty and have given factory evidence of their spiritual maturity, rinal knowledge, and understanding of stian education and church practice:

old O. Lehmann, B. A., M. Mus., Lakewood,
d L. Leoschke, B. A., Crosstown, Mo.
k R. Moore, B. S., Dallas, Tex.
ter H. Odean, A. A., Aurora, Ill.

hese brethren are herewith declared eligible a divine call to the teaching profession ur Church.

he Colloquy Committee consisted of the wing: Profs. John Choitz, Albert Huegli, ur Klinck, John Klotz, Walter Kraeft, dore Kuehnert, and the undersigned.

ALFRED SCHMIEDING, *Acting President*
Concordia Teachers College
River Forest, Ill.

he following candidates who applied for ption into the ministry of The Lutheran rch — Missouri Synod have passed oral and ten colloquies and met all other requirets:

D. Hoffmaster, Lockport, N. Y.
A. Lassanske, Bayonne, N. J.

They are hereby declared eligible for calls.

THE EXAMINING COMMITTEE
WALTER A. BAEPLER
ALFRED O. FUERBRINGER
FREDERICK A. HERTWIG

Election of Senior College President

The Rev. Martin J. Neeb, LL. D., St. Louis, Mo., was elected president of the Senior College on August 27, 1954.

CLIFFORD E. AULICK, *Secretary*

Notice

The Lutheran Midwest Institutional Chap- Conference will be held September 20 and t St. John's Lutheran Church, Forest Park, Visitors are welcome.

CHAPLAIN EDWARD C. KUEHNERT, *Secretary*,
915 N. Grand Blvd., St. Louis 6, Mo.

Changes of Address

Pastors:

Abbott, Norman V., 1148 Kinoola St., Hilo, Hawaii
Baepler, Walter, 1500 Concordia Court, Springfield, Ill.
Becker, Donald V., 195 Lindenwood, Emporium, Pa.
Becker, Robert W., 624 Federal St., Bend, Oreg.
Boehnke, Roland, 722 Pennsylvania, Holton, Kans.
Buls, Harold H., 605 Mayflower Dr., Greensboro, N. C.
Cohrs, Martin A. W., *em.*, 3044 N. W. Thurman, Portland 10, Oreg.
Clausen, Chaplain (1st Lt.) Robert H., Casual Mail Directory, APO 734, c/o P. O. New York, N. Y.
Daniels, Chaplain (Col.) John F., Hq. Air Training Command, Scott A. F. B., Ill.
Danner, Chaplain Bernard L., 75th Air Depot Wing, APO 709, c/o P. M. San Francisco, Calif.
Duerr, George F., 13200 S. Clark Ave., Downey, Calif.
Eickhoff, Lewis, 6511 Leona, St. Louis 16, Mo.
Ellermann, Norman C., 29 Barcelona, San Francisco, Calif.
Fleckenstein, Hugo H., *em.*, 1311 W. Walnut St., Bloomington, Ill.
Fox, Herbert, 422 Yale Road, E., Chilliwack, B. C., Can.
Fredricksen, Carl E., 11th and Oklahoma Ave., Woodward, Okla.
Frey, August O., 6 Blucher St., Manchester, N. H.
Gabram, Chaplain Gordon O., Service Co., Wildwood Sta., APO 728, Seattle, Wash.
Goerss, Ronald G., 10981 Massachusetts Ave., Los Angeles 24, Calif.
Gehrke, Fred H., 2520 S. 68th St., Milwaukee 14, Wis.
Hethke, Elmer C., Box 7, Munich, N. Dak.
Jacobsmeyer, Harold W., 11605 69th St., Shawnee, Kans.
Johnson, Bernard W., 2328 Weisser Park Ave., Fort Wayne, Ind.
Kabelitz, Norbert E., 942 89th Ave., W., Duluth, Minn.
Keekley, Jon, 315 Seventh Ave., Sisseton, S. Dak.
Koch, Paul G., R. 1, Gaylord, Minn.
Kramer, Howard W., 1331 Gardiner Lane, Louisville 13, Ky.
Krupp, Earl F., Alva, Okla.
Lassanske, Raymond O., 6363 Mayfield Rd., Mayfield Heights 24, Ohio
Lichtsinn, Walter, 708 Carver Lane, Menasha, Wis.
Lubeck, Harold C., Star Route, Weyauwega, Wis.
Luecke, Oscar W., *em.*, c/o Mrs. A. R. Keller, Fort Lauderdale, Fla.
Marty, Martin E., Apt. 311, 1312 E. 53d St., Chicago 15, Ill.
Merklinger, Major H. A., Command Chapl. (P), Hq. Eastern Command, Halifax, N. S.
Metzdorf, Eric O., 505 S. Atchison St., El Dorado, Kans.
Meyer, Walter H., 1209 Blackberry, Pasadena, Tex.
Miller, George L., P. O. Box 128, Randall, Minn.
Muhly, Edward C., 6316D Linwood Ave., Lakeland, Va.
Mutschink, Carl H., 172 S. Hickory Ave., New Braunfels, Tex.
Naumann, Gerhard T., 503 Kashmuir, San Antonio, Tex.
Nauyok, Elmer H., 403 Washington Place, Santa Fe, N. Mex.
Norden, Erwin, 10323 Dalerose Ave., Inglewood, Calif.
Nothnagel, Stuart W., 10621 S. St. Andrews Pl., Los Angeles 47, Calif.
Ortner, Donald R., 28322 Waltz Road, R. 2, New Boston, Mich.
Panning, John F., 1065 Summit Ave., Bronx 52, N. Y.
Pflug, Edgar R., 5503 Underwood Ave., Detroit 4, Mich.
Pingel, John E., Loganville, Wis.
Puhm, Oskar, 269 Roehampton Ave., Toronto, Ont., Can.
Raap, George P., 573 Worthington, E., North Bay, Ont., Can.
Rader, Robert B., P. O. Box 247, 1146 Oriental Ave., Opa-Locka, Fla.
Reinboldt, Donald, Box 173, West Durham Sta., Durham, N. C.
Reinker, Edward, Goodrich, Mich.
Rittmann, Clarence, 4760 Helen, Dearborn, Mich.
Rockett, Fred W., 2352 Valera St., Pittsburgh, Pa.
Rudnick, Milton, 602 E. Ninth, New York 9, N. Y.
Runge, Richard G., *em.*, 3837 Utica St., Denver 12, Colo.
Schkade, Ray, 1206 Morrow, Austin 5, Tex.
Scheu, Richard C., 13058 14th St., Chino, Calif.
Schmidt, G. Daniel, 1318 Tenth St., Rock Springs, Wyo.
Schoof, Frederick A., 516 Claremont Ave., N., Kenmore 23, N. Y.
Schulze, Andrew, R. 5 (Chicago Road), Valparaiso, Ind.
Schwermann, Prof. A. H., 7040 Ada Blvd., Edmonton, Alta., Can.
Senn, Arthur, P. O. Box 88, Arlington, Tex.
Stanko, Paul W., 1359 Thoreau Road, Lakewood 7, Ohio
Sterz, Ewald L., 1844 Sheridan Ave., San Diego 3, Calif.
Suelflow, Roy A., Lutheran Mission, Box 120, Chia Yi City, Taiwan
Tegeler, Dean E., 2200 Lee St., Columbia 9, S. C.
Tornow, Lothar V., 2029 Republic Ave., Costa Mesa, Calif.
Vincent, Prof. Arthur M., Concordia Seminary, 801 De Mun, St. Louis 5, Mo.
Waech, Oswald A., 5840 S. Kingshighway, St. Louis 9, Mo.
Werner, Edward C., Box 217, Deshler, Nebr.
Williams, David R., 203 Decatur St., Corning, N. Y.
Zagel, Ronald, 9 Cedar, Anaconda, Mont.

Teachers:

Bangert, Martin J., 1303 N. Keystone, Indianapolis, Ind.
Bockhaus, Max, 2101 W. Atkinson, Milwaukee 9, Wis.
Boness, Donald, 1707½ Crescent, Fort Wayne 3, Ind.
Brandt, David R., 1024 Bauer St., Hammond, Ind.
Bray, Merlin L., 102 W. 31st St., Vancouver, Wash.
Buls, Reuben H., 351 McIntyre Ct., Valparaiso, Ind.
Christjaener, Eric, R. 1, Waco, Nebr.
Cloeter, Martin R., 225 W. Jackson, Tipton, Ind.
Daubenstein, Herbert C., 8309 S. Long Ave., Oak Lawn, Ill.
Ebert, Ernest R., 7925 Elmgrove Dr., Elmwood Park, Ill.
Einspahr, Junior W., 515 North C, Herington, Kans.
Engebrecht, Richard H., 119 Spindle Rd., Hicksville, N. Y.
Glaess, Herman, 23000 Gratiot Ave., East Detroit, Mich.
Germeroth, Paul L., 3510 E. Outer Drive, Detroit 34, Mich.
Hartmann, Robert T., 518 Locust St., Alva, Okla.
Hintz, Robert F., 7207 Dearborn, Houston 24, Tex.
Kalthoff, Ernest, R. 1, Decatur, Ind.
Kraft, Glenn O., 1804 Trumbull, Bay City, Mich.
Lassanske, Roland R., 813 No. 1, Harlingen, Tex.
Mantey, A. E., 2440 Seaside, San Diego 7, Calif.
Marty, Myron A., 1719 Short St., Fort Wayne, Ind.
Middeldorf, Carl W., 15105 Charles R., East Detroit, Mich.
Nordbrock, Richard F., 1248 N. Ringold St., Janesville, Wis.
Nuechterlein, Ralph, 37580 Hayes Road, Utica, Mich.
Potz, Bernhardt A., 37 N. School St., Manchester, Conn.
Preuss, Arthur, 820 Z Court, Sheboygan, Wis.
Sheidemann, Walter, 509 Grant St., Wausau, Wis.
Shoemaker, George F., 3706 S. Cushman, Tacoma, Wash.
Visser, Wesley, 1231 South D St., Oxnard, Calif.
Von Fange, Theodore, 1328 Lakeland Ave., Cleveland 7, Ohio
Walther, Richard L., 1044 S. Van Ness Ave., San Francisco, Calif.
Weerts, Edward, R. 2, Lakefield, Minn.
Wendling, Gordon D., Box 248, Madison, Nebr.
Wesche, W. Paul, 602 Warren, Farmington, Mo.
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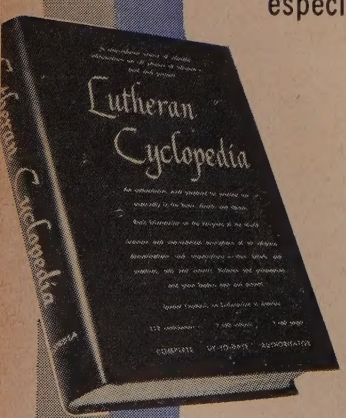

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